

[CONFIDENTIAL.]

[No. 29 of 1894.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,
Received up to 17th July 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1894.		1894.		
	<i>Tri-monthly.</i>							
1	Kanauj Punch ...	Kanauj (Farukhshad).	Bhagat Khan ...	10th	July ...	11th	July ...	300 copies.
2	Mufid-i-Kam ...	Agra ...	Qadir Ali Khan ...	"	" ...	12th	" ...	100 copies.
3	Nasir-i-Hind ...	Do. ...	Muhammad Ali ...	"	" ...	12th	" ...	40 "
	<i>Weekly.</i>							
4	Akhbar-i-Klam ...	Meerut ...	Muhammad Husain Khan.	10th	July ...	12th	July ...	65 copies.
5	Asad ...	Lucknow ...	Sajid Husain ...	12th	" ...	14th	" ...	200 "
6	Dabdaba-i-Qaisari ...	Bareilly ...	Thakur Prasad ...	7th & 14th	" ...	12th & 17th	" ...	250 "
7	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain	9th	" ...	11th	" ...	445 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).				1894.		1894.		
Weekly—(continued).								
8	Fitnah ...	Gorakhpur ...	Nisām Ahmad ...	8th	July ...	12th	July ...	500 copies.
9	Hindustānī ...	Lucknow ...	Gangā Prasad Varmā ...	11th	" ...	"	" ...	300 "
10	Kārnāmāh ...	Ditto ...	Muhammad Yāqūb ...	10th	" ...	13th	" ...	275 "
11	Kāyasth Conference Gazette ...	Ditto ...	Dīpnārāyan Varmā ...	13th	" ...	14th	" ...	300 "
12	Māta-i-Nār ...	Cawnpore ...	Gauri Shankar ...	7th	" ...	11th	" ...	45 "
13	Naiyar-i-Kasm ...	Moradabad ...	Amjad Ali ...	12th	" ...	13th	" ...	300 "
14	Najm-ul-Akhhār ...	Etāwah ...	Rāh-ullah Khān ...	9th	" ...	11th	" ...	223 "
15	Najm-ul-Hind ...	Behāranpur ...	Avatār Krishna ...	8th	" ...	"	" ...	275 "
16	Nasīm-i-Agra ...	Agra ...	Jamā Dās Biswās ...	15th	" ...	17th	" ...	450 "
17	Nasīm-i-Hind ...	Fatehpur ...	Muhammad Nawās Khān.	8th	" ...	"	" ...	117 "
18	Nisām-ul-Mulk ...	Moradabad ...	Fahīm-ul-din ...	10th	" ...	12th	" ...	250 "
19	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	14th	" ...	14th	" ...	163 "
20	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	12th	" ...	17th	" ...	350 "
21	Police News ...	Meerut ...	Habīb Ahmad ...	1st	" ...	14th	" ...	500 "
22	Raī-ul-Akhhār ...	Benares ...	Ghulam Hussain ...	9th	" ...	12th	" ...	400 "
23	Riās-ul-Akhhār ...	Gorakhpur ...	Nisām Ahmad ...	8th	" ...	"	" ...	350 "
24	Sitāra-i-Hind ...	Moradabad ...	Benwāri Lal ...	12th	" ...	"	" ...	150 "
25	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	13th	" ...	17th	" ...	410 "
26	Tāfī-i-Hind ...	Meerut ...	Sajjād Husain ...	8th	" ...	12th	" ...	570 "
27	Urdū Akhhār ...	Bareilly ...	Muhammad Abdul Asis.	1st & 8th	" ...	11th	" ...	125 "
28	Vernacular Advertiser ...	Lucknow ...	Rāmji Dās Bhārgava	14th	" ...	14th	" ...	"
29	Zamānah ...	Cawnpore ...	Muhammad Safdar Hasan.	12th	" ...	13th	" ...	"
Daily.								
30	Oudh Akhhār ...	Lucknow ...	Shiva Prasad ...	11th to 17th July ...		11th to 17th July ...		503 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
31	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	10th & 13th July ...		12th & 15th July ...		441 copies (including 281 copies taken by Government).
HINDI.								
Bi-monthly.								
32	Kāyasth Conference Prakāsh, Weekly.	Cawnpore ...	Bai Devi Prasad, B.A. B.L.	9th	July ...	11th	July ...	"
33	Almora Akhhār ...	Almora ...	Sadā Nand ...	9th	July ...	11th	July ...	104 copies.
34	Khichri Samāchār ...	Mirzapur ...	Mādho Prasad ...	30th June & 7th & 14th July.		11th & 16th "		300 "
35	Nāgri Nīrad ...	Ditto ...	Kāshī Prasad ...	12th	July ...	17th	" ...	400 "
36	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth Tiwāri ...	"	" ...	14th	" ...	500 "
37	Sajjan Kīrti Sudhākar ...	Udaipur ...	Kshyāchālak Dān ...	9th	" ...	13th	" ...	65 "
Daily.								
38	Hindustān ...	Kālānkār (Partāgarh).	Devi Dayāl Shukla ...	10th to 15th July ...		11th to 16th July ...		500 copies.
HINDI-URDU.								
Weekly.								
39	Kāshī Patrikā ...	Benares ...	Lakshmi Shankar Misra, M.A.	13th	July ...	15th	July ...	450 copies (including 343 copies taken by Government).
MARATHI.								
Weekly.								
40	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayāgi.	11th	July ...	13th	July ...	350 copies.
MARATHI-ENGLISH.								
Weekly.								
41	Nyāya Sudhā ...	Nāgpur ...	Sadā Shiva Rām Chandra Patwardhan.	9th	July ...	12th	" ...	375 copies.

I.—POLITICAL AND FOREIGN.

1. The *Azad* (Lucknow), of the 13th July, referring to the intended visit of Amir Abdur Rahman Khan to England, observes that

ASAD.
13th July 1894.

The intended visit of the Amir of Kabul to England.

such a visit will not only bring about friendship between the Amir and Her Majesty the Queen, as an interview between two rulers invariably does, but that the English people, making a personal acquaintance with him, will not in future indulge in "imaginary" opinions about him as they have often hitherto done by reason of their not being known to one another. But the absence of the Amir from Kabul for any considerable time to make such a long journey as that to England, cannot but be fraught with both internal and external dangers. The Amir has all along ruled his people with a rod of iron, and he is therefore feared and detested, and not loved by them. Momands, Bajurs and some other tribes have actually been going in rebellion from time to time, and it is quite on the cards that they might take advantage of his absence and rebel again. Moreover, Russia will not look with indifference at the cordiality thus springing up between the Amir and the Queen, and Sardar Ishaq Khan, whom she has in her hand and treats most kindly, might bestir himself and prove a formidable foe. As the Amir is proceeding to England on the invitation of Her Majesty, the British Government would be bound to preserve peace in Kabul, and protect it from outside dangers, in his absence. Should any such contingency arise and the Government has to render help, it would simply add a burden to the Indian Treasury. Again, the Amir is too clever a man to spend a single pice of his own on his journey to England, and India will have to pay his expenses. For these considerations there seems no necessity for the Amir to visit England; the relations between him and the British Government having already been made as close as "political expediency" might require.

2. The *Tuti-i-Hind* (Meerut), of the 8th July, publishes a communication from

TUTI-I-HIND.
8th July 1894.

The affairs in Bharatpur.

a correspondent who complains that Pandits Jia Lal and Kishan Lal, who wield chief powers in the State of Bharatpur, have been dismissing or reducing the officers who enjoyed the confidence of the late Maharaja, and putting in their own relatives and dependents instead. Their ascendancy in the State has proved specially destructive to Musalman officers. They are at present building a magnificent house at an enormous cost. They are related to each other as paternal uncle and nephew. They were men of no consequence in the time of the late Maharaja. It is feared that the young Maharaja shall by listening, as he does, to the advice of his bad councillors, have to see an evil day. The writer also quotes from the *Sajjan Vinod* (Agra) of the 24th April and the 26th June, to show that the people are highly dissatisfied with the present regime in Bharatpur, and some of them have already sent away their families to Agra; that the councillors of the State have thought it expedient to shut the mouths of the editors of four influential (native?) newspapers, by presenting them with Rs. 500 (a piece?), so that they may not give publicity to their objectionable practices; and that a wish has, on behalf of the State, been expressed for a three years' further retention of the Political Agent (Resident?) who is silent, and does not interfere to mend matters in the State, because he is most hospitably entertained and most kindly treated in other respects.

3. The *Azad* (Lucknow, of the 13th July, referring to the rumour that Nawab Viqar-ul-Umará was to be confirmed in the Prime

ASAD.
13th July 1894.

The State of affairs in Hyderabad.

Ministership of Hyderabad after the Muharram festival, observes that this is not likely to lead to any change for good in the State. Viqar-ul-Umará has not, during the interval he has temporarily held the reins of Government, proved himself equal to the task of remedying those evils which have been, long since, winning a bad name for the State. Far from improving, if things did not go from bad to worse under Viqar-ul-Umará, the State would, the Editor thinks, be fortunate indeed.

4. The same paper observes that before the present Nawab of Rampur ascended the throne, high hopes were entertained by his people that he would, when invested with regal powers, walk in the footsteps of the whilom Nawab

ASAD.
13th July 1894.

The young Nawab of Rampur.

Kalb Ali Khan, and remove all those grievances they have been groaning under since the demise of the latter and the establishment of the Council of Regency; but that he has hitherto done nothing of the sort. He is surrounded by a number of cliques, each of which is striving hard to bring the young Nawab under its own influence. There is a party who endeavour to make him a regular libertine, another to make him a freethinker, while a third strain their every nerve to make him an orthodox Muhammadan. Now new parties are springing up every day, and it is feared that in course of time intrigues might become the order of the day. Should this state of things continue for some time, the administration of the State would become anything but satisfactory, all sorts of corruption and mismanagement finding their way therein.

HINDUSTANI
11th July 1894.

5. The *Hindustani* (Lucknow) of the 11th July, states that in order to check the growth of Anarchism in Europe, the *Pioneer* suggests that all the known Anarchists should be arrested, and that they should be warned that if an outrage is perpetrated by an Anarchist ten of the men in the hands of the police will be executed. That the measure, if adopted, would be successful is open to doubt. But the proposal is a good instance how readily a man departs from his principles of conduct when he is himself menaced by a danger. Under the native rule the hands of a thief were cut off, a person guilty of adultery was put to death, and so forth. Such severe punishments inflicted by the native rulers are condemned as barbarous by Europeans. Now that the European society is threatened by internal foes created by the spread of materialistic views, the same so-called barbarous modes of punishment are recommended to deal with them.

Pioneer and the anarchists.

II.—GENERAL ADMINISTRATION.

AKHBAR-I-ALAM.
10th July 1894.

6. The *Akhbar-i-Alam* (Meerut), of the 10th July, says that Lord Brassey states in his book about India that British rule is maintained by the sword and not by moral force, and that natives do not love it. But natives as a nation have given repeated proofs of their loyalty in most critical times, which has been publicly acknowledged by Government. The maintenance of its physical strength is necessary for every Government. If Lord Brassey thinks that the Government of India has failed to acquire any moral influence over the people during the 125 years of its rule, His Lordship should have pointed out the causes of its failure and suggested to it the means of acquiring such influence. The bare statement of the fact, as has been done by his Lordship, is calculated to create doubts in the mind of Government regarding the loyalty of the people.

Lord Brassey's book regarding India.

DABDABA-I-QAISARI.
7th July 1894.

7. The *Dabdaba-i-Qaisari* (Bareilly), in its issue of the 7th July, gives an Urdu copy of the *parwana* which Mr. Alexander, the District Magistrate of Bareilly, issued to his subordinates giving detailed instructions for arrangements to be made during the recent Muharram celebration; and in that of the 14th idem, publishes a communication from a correspondent who, highly praising Mr. Alexander for making such excellent arrangements at the last *Bahr-Id* festival in Bareilly that the whole affair went off without the least hitch, says that he made equally good and judicious arrangements for the recent Muharram as well, but that in spite of the various concessions which he made in favour of the Musalmans they were not satisfied and gave up celebrating their festival; the reason being that some Hindu marriages happened to take place during the Muharram festival. Mr. Alexander naturally decided that both the Hindus and Musalmans should be allowed to hold with equal freedom their marriage and Muharram ceremonies respectively. In order to conciliate the Muhammadans, however, he prohibited Hindus from playing music altogether on the main bazaar road, directing them also to stop it near the *Imambaras* and other places where *tazias* might be found on other roads. He further fixed different times for both the communities to bring out their respective processions, not making the least alterations in the hours in which the Musalmans used to parade their *tazias*, &c., on the public roads, in previous years, but

Non-celebration of Muharram at Bareilly.

directing the Hindus to hold their marriage processions at hours other than those fixed for the Muhammadans. He even gave permission to the Musalmans to bring out their *Mehndi* procession at 10 o'clock on the night of the 11th July last, at their own special request ; a concession which was never made before. If the Musalmans were not satisfied even with all these concessions, there was no help for it. The *Urdu Akhbār* of Bareilly which suggested that in order to avoid difficulties the Hindu marriages might be stopped during the first 10 days of Muharram, simply betrayed its profound ignorance of the well-known fact that the dates of Hindu marriages are mostly fixed, months and years before-hand, in accordance with the calculations of the configuration of the heavenly bodies by Pandits, and cannot be postponed without exposing both the bride and bridegroom parties to very great inconveniences and loss. Both the parties make preparations long before the marriage, so that if the marriage does not take place on the date it has been arranged for, the large expenses they have incurred in collecting provisions, &c., are lost to them. Besides, the auspicious moment in which a marriage has been fixed to be held might not, should the latter be postponed, come about again until years have elapsed. It is on these grounds that the Hindus were obliged to hold marriages during the Muharram festival ; otherwise they were themselves extremely averse to it, not only because they had to incur the displeasure of the Musalmans, but because they were themselves inconvenienced in many ways. The weather was rainy, and therefore in itself most unsuitable to the celebration of marriages. The Hindus did not obtain dancing girls and music bands who are generally Musalmans, and had similarly to do without other paraphernalia of marriage. It will thus be seen that it was by sheer necessity that Hindus held marriages during the Moharram, and not with any desire to wound the feelings of their Muhammadan brethren.

The editor expresses similar sentiments in the local news columns and observes that Mr. Alexander spared no pains to conciliate the Musalmans. He had copies of the agreement signed by the Hindus and Musalmans in 1871 posted up in streets, and adhered to the terms of that agreement; the departures, if any, being in favour of the Musalmans, who were allowed to hold the *Mehndi* procession at night and to have their bands of music playing in every other street and thoroughfare besides the principal street. On the other hand, the Hindus had to stop music, while passing an *Imambara* or a *tazia* place. But the Musalmans unreasonably insisted on the entire stoppage of Hindu music during the whole ten days of the Muharram, and did not celebrate the Muharram even after all the Hindu weddings were over. The voluntary suspension of the Muharram this year shows that the celebration of the festival is not binding on the Musalmans. Marriages among the Hindus are held on auspicious days according to astrology, and the Muharram will coincide with the Hindu marriage days for the next ten or twelve years. Evidently it is impossible that all Hindu marriages should be suspended for so many years. At other places and even in the interior of the Bareilly district the Musalmans raised no objection to Hindu marriages being held.

8. The *Tuti-i-Hind* (Meerut), of the 8th July, states that on the 5th idem, which was the first day of the Muharram, a Hindu marriage procession started from the Meerut cantonment and passed through the city. The Kotwal had received no previous intimation of the procession, but

Muharram at Meerut.

managed to prevent the occurrence of any disturbance. However, a petty dispute arose at the Kamboh-gate ; a *chaukidar* being hurt among others. Two Hindus and four Musalmans were arrested. It would seem that the Hindus had obtained permission from the Cantonment Magistrate for holding the procession on the 4th and not the 5th July.

TUTI-I-HIND
8th July 1894.

9. The *Prayág Samákhár*, (Allahabad), of the 12th July, states that the Indian Penal Code allows every community to perform its religious rites and ceremonies according to old custom and forbids one community to interfere with another. In pursuance of this policy Government allows people

Suggestion regarding the Muharram being held outside the towns.

PRAYÁG SAMÁKHÁR
July 12th, 1894.

to perform their religious ceremonies according to old custom, and sometimes even grants permission for innovations. Formerly the Jains could not hold their religious processions in public streets owing to the opposition of the other classes of the Hindus who follow the Vedic religion. An idea of the hostility between the two sects may be gathered from the circumstance that the Vedic religion forbids its followers to seek refuge in a Jain temple, when attacked by a mad elephant, even if there be no other means of escape. But of late years Government pursuing the policy of religious neutrality has allowed the Jains to hold their religious processions; paying no heed to the objections of the rival sect. Hence it is a matter of surprise and regret that Musalmans should be allowed to interfere with the Hindus during the Muharram, as has been the case for some years past. Formerly the Musalmans did not make so great a fuss about the Muharram, and the Sunnis among them did not hold the Muharram at all. But finding that the festival could be turned into a means of annoying the Hindus, they lately commenced celebrating it. They themselves observe true mourning or not as they like, but they insist on the Hindus holding no kind of rejoicing during the Muharram. Hindu women should not sing even inside their houses on the birth of a child; no marriage should take place; and if a procession is held, it should avoid the principal streets and have no music. The future historian of India will have to note in his history that in the time of Her Majesty undue favour was shown to one section of the community; that mourning was forced on the other sections against their will at its instance; and that they were compelled to yield, simply because they were mild and obedient. The recognition of an invidious distinction of race and creed or the exhibition of any signs of weakness, is a very dangerous policy. It will be observed that the Muharram is not always held at the same time of the year; but that its dates are changed every three years, and thus it clashes with every Hindu festival in turn. If it always occurred in the same solar month, some permanent agreement might be come to regarding the Hindu festivals during the Muharram days and disputes prevented. The editor is of opinion that a suitable place outside every town should be fixed for the celebration of the Muharram; the place being enclosed by walls and nothing repugnant to the feelings of the Musalmans permitted within the enclosure. A similar enclosure might be provided for the Hindus to hold their Ramlila. This appears to be the best way of solving the problem with a view to prevent quarrels. Moreover, people are disturbed in their slumbers by the horrible noise made by the beating of drums at night during the Muharram. This would be avoided if the editor's suggestion were adopted; the Musalmans beating their drums to their hearts' content at the places fixed outside the towns.

PRAYAG SAMACHAR.
12th July 1894.

Muharram and Hindu marriages at Allahabad.

10. The *Prayag Samachar* (Allahabad), of the 12th July, states that under the excellent arrangements made by the District Magistrate and the Kotwal at Allahabad the marriage processions of Pandit Brahma Shankar and Lala Ganesh Das Marwari accompanied with music were held during the Muharram. Some other marriages also came off. The Musalmans did not dare to commit any riots, though fears were entertained.

NASIM-I-AGRA.
15th July 1894.

Muharram at Agra.

11. The *Nasim-i-Agra*, of the 15th July, states that the Muharram passed off without any serious dispute at Agra. One Hindu marriage procession was attacked by a few ignorant men who destroyed the drums which accompanied the procession. The Magistrate and the city Inspector of Police at once appeared on the scene and arrested the men. There was no injury to person and property and the assailants were pardoned by the gentleman whose procession was attacked.

TUTI-I-HIND.
8th July 1894.

Bakr Id riot at Raipur, Saharanpur district.

12. A correspondent of the *Tuti-i-Hind* (Meerut), of the 8th July, referring to the Bakr Id riot at Raipur in the Saharanpur district, observes that, as soon as the Musalmans who were about 600 in number had offered their prayers at the mosque in the afternoon, they were told that the Hindus had attacked some Muhammadan houses wounding three men. The Musalmans got into a rage and were ready to proceed to the scene of the disturbance to take reprisals. But the writer prevented them with great difficulty from taking the law into their hands, and sent

the wounded men to the Mirzapur police-station to make a report. But the Sub-Inspector did not grant them a check-receipt. The writer took them to Saháranpur, and reported the matter to the Superintendent of Police who, finding that the diary for the previous day had not been received, suspended the Sub-Inspector of Mirzapur and ordered the circle Inspector to investigate the riot. But before the arrival of the Inspector, the Sub-inspector had held an inquiry and committed 7 Hindus and 8 Musalmans to the Magistrate for trial. The case is pending before the District Magistrate who has already discharged the Musalmans. The Hindus are rich and influential bankers. The writer takes the *Nagm-ul-Hind* of Saháranpur to task for making adverse comments on Maulvi Sami-ul-lah Khan's article on the sacrifice of kine, and for advocating the entire prohibition of cow-killing. It would appear that a few days before the Bakr I'd some Hindus at Saháranpur induced the Conservancy inspector to issue a proclamation without the permission of the District Magistrate, forbidding the sacrifices of cattle inside the town. The matter being brought to the notice of the District Magistrate by Saiyid Ahsan Ali, pleader, the Conservancy inspector was fined Rs. 60, and a number of other officials dismissed. The Raipur riot appears to be an outcome of the Saháranpur affair

13. The *Police News* (Meerut), of the 1st July, approves of the Rasad Circular of the Local Government, but does not think that any orders can prevent the exercise of oppression by the corrupt police officials as long as special arrangements continue to be made for the supply of provisions. The officers on tour could have no difficulty in obtaining their supplies from the ordinary bazars through their servants. Of course spices and other such things are not available in every village bazar, but an officer can keep with him a quantity of them which might last his whole tour.

POLICE NEWS.
1st July 1894.

14. The *Hindustán* (Kalakankar), of the 11th July, concurs with the Lucknow *Advocate* in thinking that Urdu and Hindi copies of the orders issued by the Local Government *anent* the supply of provisions to officers on tour should be distributed widely among the villagers, and that the orders should be also given publicity in each village by beat of drum. The ignorant peasantry will continue to submit to oppression in the matter of rasad until they get acquainted with the Government orders.

HINDUSTÁN.
11th July 1894.

15. The *Hindustáni* (Lucknow), of the 11th July, states that a peon of the District and Sessions Judge at Allahabad stopped the carriage of Mr. O'Connor, Barrister-at-law, who assaulted the peon and was fined Rs. 5, but Mr. Blannerhassett's orders for the prevention of noise in Court still continue to be enforced with severity. It would appear from a communication received from a correspondent that the Judge has ordered the Court peons to allow no man of any rank or position to pass through the veranda of his Court. The result is that respectable persons are insulted by peons in the presence of many people. If a man happens to make the least noise in the Court compound, he is at once roughly handled by the peons. The writer, accompanied by two friends, lately had occasion to go to the Court to see a Vakil. One of the writer's two friends was violently pushed by a Court peon while passing through the verandah. Steps should no doubt be taken to prevent noise in the Court, but such steps should not be allowed to become a source of unnecessary annoyance to the public. Government had better warn the Judge.

HINDUSTÁN.
11th July 1894.

16. The *Nyáya Sudhá* (Nagpur), of the 9th July, observes that the confirmation of Mr. Saiyid Ali Muhammad in the appointment of Deputy Commissioner, will be viewed with general satisfaction in the Central Provinces, and hopes that Rao Bahadur Shankar Rao Chitnavis will also soon be confirmed in that appointment.

NYÁYA SUDHÁ.
9th July 1894.

Appointment of Mr. Saiyid Ali Muhammad, as Deputy Commissioner in the Central Provinces.

ODDH AKHBAR.
17th July 1894.

17. A correspondent of the *Oudh Akhbār* (Lucknow), of the 17th July, referring to a steady increase in the revenue derived from the Income Tax every year, observes that the increase is not due to the growth of prosperity among the natives, but to a desire among the Tahsildars and the Collectors to gain the good will of the higher authorities. Government should warn the district officers that it does not like heavy assessments.

Income-tax assessments.

POLICE NEWS.
1st July 1894.

18. The *Police News* (Meerut), of the 1st July, received on the 14th idem, says that one of the chief causes of the failure of the cognizable cases sent up by the police, is that the friends of the prisoners secretly obtain copies of the special diaries from the subordinate clerks in the Office of the Magistrate or the District Superintendent of Police. In order to stop the supply of copies in this way, as soon as the District Superintendent of Police has read a special diary and passed suitable orders, it should be locked up in an almira kept for the purpose until it is sent for by the Magistrate, or the case has been disposed of. At present the Superintendent sends every special diary to the Magistrate after reading it himself. This is not required by law nor does such a practice exist in Bengal.

Police special diaries.

NASIM-I-AGRA.
15th July 1894.

19. A local correspondent of the *Nasim-i-Agra*, of the 15th July, expresses surprise that although Agra is the head-quarters of a District and a Division, cases of theft have lately been very frequent there, particularly at Sitlagali and Maithan. It is difficult to understand that thieves should commit a theft and escape unless the police on duty at the place are negligent or in collusion with the thieves. The police are beyond doubt at present to be found on most intimate terms with bad characters oppressing respectable men and living in comparatively high style. They practice extortion to a large extent in order to meet their heavy expenses which considerably exceed their salaries. The indifference of the authorities shows that either all the cases of theft are not brought to their notice or are misrepresented. The silence of the local newspapers does not reflect much credit on them. If the authorities took no steps to put a stop to theft and dakaiti which have lately been so prevalent at the Agra city and in the interior of the district, the people whose condition is already very unsatisfactory would soon be reduced to abject poverty. In commenting on the above the editor remarks that the district Magistrate and the Superintendent of Police have already succeeded in checking dakaiti by their personal exertions. Cases of theft, too, would soon cease if they paid similar attention to them. If the local journalists criticized the conduct of the police, they would get into difficulty as the editor is able to say from his own experience. The editor would, however, bring to the notice of the Magistrate and the Superintendent of police, who are very able and energetic officers, that there has not been a single case of dakaiti on the border of the district this year, which was formerly the scene of many dakaitis every year; but that this year dakaitis have been committed in the immediate neighbourhood of the Agra city.

Cases of theft and dakaiti in Agra.

NASIM-I-AGRA.
15th July 1894.

20. A local correspondent of the same paper complains that according to rumour the police, who are investigating a certain case of dakaiti, have levied blackmail to the amount of thirty or forty thousand rupees and are still levying it from every household in Agra and a neighbouring district.

Alleged levy of blackmail by the police in connection with a case of dakaiti in Agra.

POLICE NEWS.
1st July 1894.

21. The *Police news* (Meerut), of the 1st July, on the authority of a correspondent, complains that on the 29th June, a horse-cart, which started from Shikohabad for Mainpuri at 8 P. M. was attacked by dakaitis at Mandai. The passengers were robbed of their property; two men being severely wounded. Another cart which left Shikohabad at 10 P. M. was plundered at Araon. Cases of dakaiti are alleged to be very frequent in the Mainpuri district. If Haburas or any other criminal tribe are responsible for the dakaitis, they had better be dealt with like the Sansiahs.

Cases of dakaiti in the Mainpuri district.

22. The *Oudh Akhbār* (Lucknow), of the 12th July, publishes the proceedings of a public meeting held at the Unao Club on the 4th idem to promote the scheme regarding the establishment of a poor house which was decided upon at the meeting held on the Empress' Birthday. The Talukdars

Scheme regarding the establishment of a poor house at Unao.

ODDH AKHBAR.
12th July 1894.

and Zamindars of the district and the Rases of the city were present; the chair being occupied by Mr. Penney, the Deputy Commissioner. A subscription list was opened and Rs. 2,075, raised at once. The meeting passed three resolutions; in the first of which it expressed its opinion that all the landlords in the district should contribute subscriptions at a certain percentage on the revenue assessments for the support of the poor house, and in the second resolution the meeting urged the appointment of a sub-committee in every tahsil with the help of the Tahsildar, which should fix the amounts of subscription to be paid by landholders. According to the third resolution a committee was formed to collect subscription and to frame rules regarding the poor house; the committee being constituted as follows:—Deputy Commissioner, President; Munshi Nawal Kishore, C. I. E., Honorary vice-president; Haji Amin-ul-lah, vice-president; Tahsildar, Secretary; Pandit Beni Madho Dube, Joint Secretary; and Munshi Bhawani Sahai, Deputy Collector, Thakur Sultan Singh, talukdar, and Dr. Saunders, Civil Surgeon, Members. The *Oudh Akhbār* highly approves of the scheme; praising Mr Penney and Munshi Bhawani Sahai for their sympathy with the people.

III.—EDUCATION.

23. The *Tūtī-i-Hind* (Meerut), of the 8th July, most bitterly complains that the Persian and Arabic courses prescribed for the *Intermediate* and *B.A.* examinations of the Allahabad University contain selections from such books as are

Condemnation of the present Persian and Arabic courses of the Allahabad University.

TŪTĪ-I-HIND,
8th July 1894.

not suited to educational purposes or are not generally read in this country, and are full of thousands of misprints. The object of the compiler in producing such selections being to make as much money as he can, he avoids well-known educational books which can everywhere be had cheaply, and have good notes and commentaries on them, so that every candidate must buy his compilation. The teachers too experience great difficulty in teaching the selections taken from obscure books on which there exist no commentaries, and which require amendations at every step before anything can be made of the passages. It is said that some busy-body is again going to bring out another set of Persian and Arabic Courses for the University of Allahabad. The present Courses which have already been in force for some years have with great labour been corrected by the painstaking teachers by this time; so that if new Courses of a similar nature are thrown upon the teachers and candidates, they will again be put to great trouble in correcting mistakes in them. The educational authorities and the Government ought to see, (1) that only such men should be appointed to select Persian and Arabic Courses who are really good scholars and have spent their life-time in teaching, though they might not go with the title of Shams-ul-uléma, (2) that it itself takes the copyright of the Courses, and does not give it to the compilers themselves and thereby allows them to make thousands of rupees for nothing, (3) that the Courses once prescribed should be continued for at least 10 years, as is the case in the Panjab University, and (4) that if some new books are introduced in the Courses at all, they should be such as are written in modern Persian and Arabic so that the candidates might learn modern forms of those languages; otherwise the subject-matters of the old books are far superior to any new books hitherto produced in those languages.

ALLAHABAD :
The 23rd July 1894.

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Govt. Reporter on the Vernacular Press of Upper India.

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